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A DECLARATION OF
THE KINGS MAIESTIES INTEN-
TION AND MEANING TO-
WARD THE LAIT ACTIS OF
PARLIAMENT.



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1585.

CVM PRIVILEGIO
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THE KINGS MAIESTIES

DECLARATION.

FOR samekle as thair is some euill affectit men, that gois about, so fare as lyeth in thame, to inuent lies and calumnies, to stanzie & impair the Kings Maiesties fame and honour, and raisis brutis, as gif his Maiestie had declynit to Papistrie, and had, made many actis, to derogate the frie passage of the gospel, gude ordour and discipline in the kirk: Quhilk brutis are murishit and interteneit be rebellious subiects quha wald glaidly couer their seditious interprises, vnder Pretext of Religioun (albeit thair can be na godly Religioun in sic, as raisis armour, and disquietis the estate of their natiue Souerane, and periuritie hes contrauenit the aith, band and obligation of their fayth, quhairvnto they haue sworn and subscriuit.) Thairefore, that his Maiesties faithfull subiectis be not abusit with sic scandalous reports, and his Hienes gude and affectionat freinds in vther countries may vnderstand the veritie of his vpricht intencion, his Hienes hes commaundit

DECLARATION

this breif declaratioun of certaine of his Maiesties actis of Parliament haldin in Maij 1584. to be publishit and imprentit, to the effect, that the indirect practises officas sclanderis his Maieft. and his lawis, may be detectit and discouerit.

IN the first act, his Maiestie ratifeis and appreuis the trew professioun of the Gospell, sincere preaching of the word, and administratioun of the Sacramentis, presently be the gudenes of God establishit within this Realme: & allowis of the confessioun of the faith set down be acte of Parliament the first zeir of his Maiesties Regne. Lyke as his Hienes not only professis the same in al sinceritie, bot praysit be God, is cum to that maturitie of iudgement, be reiding and heiring the word of God that his Hienes is able to conuince and ouerthrowe be the doctrine of the Prophetis and Apostles, the most learnit of the contrary sect of the aduersaries: Sua that: as *Plato* affirmes that common wealth to be most happie, quhairin ane Philosophour regnis, or he that regnis, is ane Philosophour: we may mekle mair esteeme this countrie of *Scotland* to be fortunat, quhairin our King is ane Theologue, & his hart replenishit with the knowledge of the heavenly Philosophie, for the comfort not onely of his gude subiects and freinds in vther countries, bot of them that professis the gospell eueriequhair: He being ane King of great expectatioun, to quhom his birthricht hath not only destinate and prouydit great kingedomes, bot mekill mair his Hienes vertew, godlines and learning, and daylie increffe of

all

DECLARATION

all heauenly sciences, dois promise and assure him of the mightie protection of God, and fauoure of all them that feare his holy Name.

IN the secoīd act, his Maiesties royall authoritie ouer all estates, both spirituall and temporall, is confirmit. Quhilk act, some of malice, and vtheris of ignorance dois traduce, as gif his Maiestie pretendit to be callit the heid of the Kirk, Ane name quhilk his Maiest. acknowlegis to be proper and peculiar to the sonne of God, the Sauour of the world, quha is the heid, and bestowes life spirituall vpoun the members of his mysticall bodie: and he hauing resauit the holie spreit in all abundance, makis euerie ane of the faithfull partakers thair of, according to the mesure of faith bestowit vpoun thame. Of the quhilk number of the faithfull vnder the heid Christ, his Maiest. acknowlegis him selfe to be ane member, baptizit in his name, partaker of the mysterie of the croce and holie communioun, and attending with the faithfull for the cumming of the Lord, and the finall restitutionoun of Goddis elect. And notwithstanding his Maiestie surelye vnderstandis be the Scriptures, that he is the cheife and principall member, appointed be the lawe of God to see God glorifit, vice punishit, and vertue mainteinit within his realme: and the soueraine iudgement for ane godly quietnes and ordour in the commoun wealth, to apperteine to his Hienes cair and sollicitude. Quhilk power & authoritie of his hienes, certaine Ministers, being callit before his Maiest. for their seditious & factious sermonis

DECLARATION

and steiring vp of the people to rebellion aganis their natie King, be the instigatioun of sindrie vnquiet spirits, wald in na wayes acknawlege, bot disclomit his Maieftie authoritie, as ane incompetent Iudge. And specially ane callit *M. Andro Meluile*, ane ambitious man, of ane salt and fyrie humour, vsurping the pulpit of *Sandrois* without ane lawfull calling, and priue at that tyme to certaine conspiraceis attemptit aganis his Maieftie and Croun, went about in his sermon vpon ane Sonday, to inflame the hartis of the People, be odious comparisons of his Maiefties progenitours and counsale: Albeit the dewtie of ane faithfull Preachour of the Gospell be rather to exhort the people to the obedience of their natie King, nor be popular sermonis, quhilk hes bene the euerfioun and decay of great cities and common welthis, and hes greatly in times bygane disquietit this estate, to trouble and perturbe the countrey. The said *M. Andro*, callit before his Hienes, presumpteouslie answerit, that he wald not be iugit be the King and Counsale, because he had spok in the same in pulpit, quhilk pulpit, in effect, he allegit to be eximit from the Iugement and correction of Princes. As gif that holie place, sanctifeit to the word of God, & to the brekking of the bread of life, might be ane cullor to ony sedition in word or deid, aganis the lawfull authoritie, without punishment. Alwayis his Maieftie (being of him selfe ane maist gracious Prince) was nor willing to haue vsit ony rigour aganis the sayde *M. Andro*, gif he had humbly submitit him self, acknawledgit his offence, and crauit pardon: quha notwithstanding

DECLARATION.

ding affray it of his awin gyltines, being priueto dyuers conspiraceis of before, fled into the Realme of England. quhais nauchty and presumptuous refusing of his Hienes iudgement, was the occasioun of the making of the secound act, That nane sould declayne his Hienes authorite: in respect that the commoun prouerbe beiris, *Ex malis moribus bonae leges natae sunt*, that is, Of cuill maners gude Lawes procede. And in verie deid it laketh not ane richt intollerable arrogancie in ony subiect, callit before his Prince, professing, & authorising the samin treuth, to disclame his authoritie: nether do the Prophetes, Apostles, nor vthers conductit be the spirit of God, minister the lyke example. For it is a great errour to affirme, as mony do, that Princes and Magistrats hes only power to take ordour in ciuile effaires, and that Ecclesiasticall maters dois only belang to the ministrie. Be quhilk meanis, the Pape of *Rome* hes exemit him self & his clergie from all iugement of Princes, and hes made him self to be Iuge of Iuges, and to be iugit of na man: quhair as, be the contrair, not only be the examples of the godly gouernouris, Iuges and Kings of the ancient Testament, bot also be the new Testament, and the haill history of the primitiue kirk, in the quhilk, the Emperours iugeit ouer the Bishoppes of *Rome*, deposit them from their seates, appointit Iudges to cognosce and decyde in causis Ecclesiasticall, vindicat innocent men, as *Athanasius*, from the determinatioun of the concile haldin at *Tyrus*, and be infinite gude reasons, quhilk fall be set down, be the grace of God, in ane

DECLARATION

seuerall work, salbe sufficiently prouen and verifeit. Bot this appeareth at this present to be ane vntymely and vnprofitable questioun, quhilk hes no ground vpoun their parte, bot of the preposterus imitation of the pretendit iurisdiction of the Pape of *Rome*. For gif their were ony questioun in this land, of heresie, quhairby the profound mystereis of the Scriptures behouit to be searchit furth, his Maiestie wald vse the samin remedy (as maist expedient) quhilk the maist godly Emperouris hes vsit: and his Maiestie, following their example, wald conuene the counsell of learnit pastours, that be conference of Scriptures, the veritie micht be opinnit, and heresie repressit. Bot, praisit be God, we haue no sic controuersies in this land, nather hes there ony heresie taken ony depe rute in the cuntry: bot certane of the ministrie, ioyning thaim selfis to rebellis, hes trauellit to disquiet the estate with sic questiouns, that the people micht imbrace ane sinistre opinioun of his Maiesties vpright proceedinges and factiouns micht be nurishit and intertenyt in the cuntrye. Nather is it his Maiest. meaning nor intention in ony sort to tak away the lawfull and ordinarie iudgement in the Kirk, quhairby discipline and gude ordour micht decaye, bot rather to preferue, maintene, & increse the same. And as thair is in the Realme Iustices, Constables, Shirreffis, Prouestis, Bailleis, and vtheris Iudges in temporall matters, Sa his Maiestie allowith, that all things micht be done in ordour, and ane godly harmonic may be preferred in the haill estait, the synodall assembleis, be the Bischoppes. or commissioneris quhair the place vakis,

DECLARATION

be conuenit twyse in the zeir, to haue the ordinarie try ell of materis belonging to the ministrie and thair estait: Alwayes reseruing to his Hienes, that gif they or ony of thame do amisse, neglect their dewty, disquiet the estate, or offend in sic maner & sort, that they in no wayes pretend that immunitie priuilege & exemption quhilk onely was inuentit be the Papes of Rome, to tred vnder fute the sceptres of Princes, and to establish ane Ecclesiasticall tyrannie within this cuntrey, vnder pretext of new inventit presbyteries, quhilk nather sould answer to the King, nor bishop vnder his Maiest. bot sould haue ane infinit iurisdiction, as nather the law of God, nor mā can tolerate. Quhilk is only his Maiest. intention to repress, and not to tak away ony godly or solide ordour in the Kirk, as heirefter shall appeir.

THe said act of his Maiest. foresaid Parliament, discharges all iugementis Ecclesiasticall, and all assembleis quhilk ar not allowit be his Maiest. in Parliamēt, quhilk act specially concernis the remouing and discharging of that forme lait inuentit in this land, callit the presbyterie: quhairin ane nūber of ministeris of ane certane precinct & bounds, accompting thame selfis all to be equall, without ony difference, & gadding vnto thame certane gentlemen and vtheris of his Maiestis subiectis, vsurpit all the haill Ecclesiasticall iurisdiction, and alterit the lawes at thair awin appetite, without the knowledge & approbation of the King or the estate. Ane forme of doing without ony exampill of ony nation, subiect to ane

DECLARATION.

Christian Prince. The perrell quhair of did sa increas, that in cace, in dew seasoun it had not bene repressit and forbidden be his Maiest. lawes, the samin had troublit the haill cuntrie. And it being tryit be his Hienes to be the ouerthraw of his Maiest. estait, the decay of his Croun, and ane reddie introduetion to Anabaptistrie and popular confusioun in all estaites, his Maiestie hes contramandit the same. And that the Reidar may vnderstand the danger thair of be mony incōuenientis quhilk thairby infewit in this land, I will only set down ane, quhairby ze may vnderstand quhat perrell wes in the rest. The Ambassadour of *France* returning hame to his awne cūtrie, the Kings Maiestie cōmandit the Prouest, Bailleis, & Counsale of *Edinburgh* to gif him the bāket, that he micht be dimissit honorablie, according to the amitie of ancient tymes betuix the twa nationis. This command wes geuin on settirday be his Hienes: and the banket appointit to be on the mounday. A nōber of the soirsaid pretendit presbyterie vnderstanding thair of, conuenit them selfis on sonday in the morning, & presumptcouly determinat & agreit, that the Ministeris of *Edinburgh* suld proclame ane fasting vpon the samin monunday, quhair thrie seuerall Ministeris, one efter ane yther, made thrie diueris sermonis investiuies aganis the Prouest, Bailleis, and Counsale for the tyme, and the noble men in the cuntrey, quha assistit the banket at his Maiest. command. The soirsaid presbyterie callit and persewit thame, and scarslie be his Maiesteis autoritie culd be withhaldin from excommunicating the saidis Magistratis and noble

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DECLARATION

men, for obeying onely his Hienes lawfull commaund, quhilk the law of al cuntreys, callit *Ius gentium*, requyris towards Ambassadours of foraine cūtreis. And not only in this, bot innumerable vther things, their cōmandemēt wes opponit directly, vnder the pane of excōmunicatiō, to the K. Maie. & his lawes. Quhilk forme of doing ingēderit nothing bot disquietnes, sedition, & trouble: as may manifestly appeir, in that, the speciall authoris of the inuenting, promoting, and assisting of the foirsaid pretendit presbytereis, hes ioynt thame selfis with his Maiesties Rebels: and fleeing furth of the realme, in respect of their guiltines, hes discoverit quhat malicious practises wes deuysit amāgis thame, gif God had not in tyme prouidit remedie. The vther forme of Iugement quhilk his Maiestie hes dischargit, is the generall assemblie of the haill Clergie in the Realme: vnder pretence quhairof, ane number of Ministeris from sundrie Presbitereis did assemble, with sum gentlemē of the countrie, quhairof sum for that tyme malcontents of the estate, socht that cullour as fauoriseris of the ministrie, be the quhilk they haue practisit mony interpris in the realme: quhair there wes no certane law in Ecclesiasticall effaires, bot all dependit vpon the sayd generall conuentioun, quhair the lawes of the Kirk were alterabill efter the pluralitie of votis, quhilk for the maist part succedit vnto the maist vnlearnit of the multitude. This generall assemblie amāgis vther things did appoint and agrie with his Maiest. regentis in his Hienes minoritie, that the estate of bishoppes (quhilk is one of the estates of Parliament) suld be maintainit & au-

DECLARATION

thorist: As it is registrat in the bukes of counsell, and sub
 scryuit be the commissioners for the tyme. Quhilk order
 wes obseruit many zeiris, and Bishops be their consentis,
 appointit to the diocesis, quhill within this lait tyme, in
 assembleis haldin at *Dundie* and *Glasgow*, respectiue, the
 foirsaid ministers and assemblies, tuke vpoun them, con-
 trary to their awin hand writ, to discharge the estate, and
 to declare the samyn to be vnlawfull, in their pretendit
 maner. And there cōmandit the Bishops of the countrey
 to demit and leaue their offices and iurisdiccions, and that
 in na wayes they sould pas to the Kings Maiesties coun-
 sell, or parliament, without commissioun obtenit from
 their assembleie: That they sould vote na thing in Parlia-
 ment and counsell, bot according to their actis & Iniun-
 ctions. And farder, they directit their Commissioners to
 the Kings Maiestie, commaunding him and the Counsel
 vnder the pane of the censuris of the kirk/quhairby they
 vnderstude excommunication to appoint no Bishop in ty-
 mes to cum, becaus they had concludit that estate to be
 vnlawfull. And notwithstanding, that quhilk they wald
 haue deiecit in the bishops, they contendit to erect in the
 selfis, desyring that sic commissioners as they suld send to
 parliament & counsel, micht be authorisit in place of the
 estate, quhairby it suld haue cū to pas, that quhair as now
 his Maiestie may selecēt the maist godly, learnit, wyse and
 experimentit of the ministrie, to be on his Ma. estate, his
 Hienes suld haue bene be that meanes compellit to accept
 sic as the multitude, be ane od vote of the maist vnlearnit
 sould haue appointit: quhilk could not tend bot to the o-

DECLARATION.

uerthrow of the Realme, quhair of that estate hathe bene
ane speciall stoupe. Efter they had dischargit Bishops,
they aggreit to haue Superintenditis, Commissio-
naris and visitouris : bot in the end, they decernit that
thair suld be no difference amangis the Ministeris : and
imaginitt that new forme of presbyterie, quhair of we
haue spokin before. Nether was there ony vther ap-
pearaunce that they sould haue stayit from sic daylie al-
terationis in the commoun wealth, quhilk could not
bot continually be disquiettit, quhair the law of con-
science, quhilk they maintenit be the sword of cursing,
wes subiect to sic mutationis, at the arbitrimēt of ane
number, quhair of the maist part had not greatlie taistit
of learning. Attour the foresaid assemblie wes ac-
custumit not onely to prescryue the lawe to the King
and estate, bot also did at certane tymes appoint gene-
rall fastinis throughout the Realme, specially quhen
some factioners in the cuntrey was to moue ony great
interprise. For at the fast, all the Ministeris wes
commandit be the sayde assemblie to sing one
song, and to crye out vpoun the abuses, as they ter-
mit it, of the Court and estate for the tyme : quhair-
by it is maist certaine great alterationis to haue en-
sewit in this land, quhill at the gude pleasour of
God, and his blissing towardis his Maiestie, the pretext
of the last fast wes discoverit, and his Hienes
delyuerit from sic attemptatis : quhairby his Maiestie
hathe bene iustly mouit to discharge sic conuentionis
quhilk nicht importe so preiudicially to his estate,

DECLARAT OVN

Bot specially his Maieft. had no small occasion, quhairas
 the samin assembleie being conuenit at *Edinburgh*, the
 day of did authorise and avow the fast
 perpetrat at *Ruthvz*, in the taking of his Hienes maist no-
 ble persone. The quhilk deid, notwithstanding his Ma-
 iestie with the aduise of his estates in Parliamenth es ac-
 compted to be tressonable, the said assembleie esteeming
 their iugemēt to be the foueraine iugemēt of the realme,
 hes not only approvin the same, bot ordanit all thame
 to be excommunicat quha wald not subscriue & allow
 the samin. Sua the actis of this assembleie, and the lawes
 of the estate directly fechtand in ciuill materis, with the
 quhilk the assembleie sould not haue midlit, it behouit
 his Hienes, ether to discharge him self of the Crowne, or
 the ministrie of that forme of assembleie, quhilk in very
 deid, in the self, without the Kings Maiesties licence and
 approbation culd not be lawfull. Lyke as generall coun-
 cilis at no tyme could gudely assemble, bot be the com-
 mandement of the Emperour for the tyme: & our King
 hath no les power within his awne realme, than ony of
 thame had in the Empyre. Zea, the Bishop of *Sanct Adrou*
 had not, in tyme of Poperie, power to conuene the bi-
 shops and clergie, out of his awne Diocese, without li-
 cence impetrat before of his Hienes most noble proge-
 uitours of gude memorie, and the eausis thair of intimat
 and allowit. Notwithstanding, that his Maiesties in-
 tentioun and meaning may füllelie be vnderstaund, It
 is his Hienes will, that the Bishop or Commissioner
 of ony diocese or prouince, or part thair of, sal at their vi-

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DECLARATION.

stratioun appoint in euery parochie, according to the gret-
nes thair of, sum honest, vertuous and discret men, to con-
cur and assist the Minister, and to haue the ouersicht, and
ceasure of the maners and behauiour of the people of
that parochin. And gif their be ony notable offence wor-
thie of punishment, that the Bishop and Commissionar be
aduertisit thair of, quha shall haue ane officer of armes, to
concur with his decreit, for the punishment of vice, and
executions to follow thair vpoun: that they quha contē-
nis the godly and lawfull ordour of the kirk, may find be
experience his maiesties displeasure, and be punishit ac-
cording to their deseruings.

And forder, his Maiestie vpoun necessare occasiouns,
quhilk may fall furth be dyuers maners of wayis among
the clergie, vpoun humble supplicatioun maid vnto his
Hienes will not refuse to grant them licence to cōuene:
To wit, the Bishoppes, Commissioners, and some of the
maist verteous, learnit & godly, of their diocess, quhair
sic Ecclesiasticall maters, as appertenis to the vniformitie
of doctrine, and conseruation of ane godly ordour in the
kirk, may be intreatit & concludit in his Maiesties awin
presence, or some of his Maiesteis honorable counsell
quha sal assist for the time. Quhair, gif necessitie so require
ane publiet fast throuhout the hail Realme may be de-
cernit, and be his Maiest, authoritie proclamit, to auoyd
the imminent displeasour and daunger of the wraith of
the Lords iudgements: quhilk is the richt end of publiet
humiliatioun: and not vnder pretext thei of, to couer sic
interpretyses, as hes heirtofore greatly disquyetit and trou-

DECLARATION.

blit the peax of this common welth.

THE xx.aft ratifeis and approuis, and reftablifis the estate of the bishoppes within the Realme, to haue the ouersicht and iurisdiction, euerie one in their awin dioceis. Quhilk forme of gouernamēt, and reule in Ecclesiasticall affaires, hes not onely continuit in the kirk, from the dayis of the Apostles; be continuall successioun of tyme, and many Martyrs in that calling stēd their blude for the treuth: bot also, sen this Realme imbracit and resauit the christian Religion, the same estate hes bene maintenit, to the weilsair of the kirk, and quyetnes of the Realme, without ony interruption, quhill within thur few zeirs, some curious and busie men haue practisit to induce in the Ministrie, ane equalitie and paritie in all things, alsweill concerning the preiching of the worde, ministratioun of the Sacraments, as lykewayes in discipline, ordour and policie. The quhilk confusion his Maiestie finding be maist dangerous experiēce, to haue bene the mother and nutish of great factions, seditions & troubles within this Realme; hes with aduise of his Hienes estates, maturelie and aduysitly concludit the said pretendit paritie in discipline, ordours and policie in the kirk, to be na langer toletat in this countrie: bot the sollicitude and cair of ma kirkis of ane diocese, to apperteyne to the bishop and commissioner thair of, quha sall be answerable to God, and his Maiestie, and estates, for the richt administration and discharge of the office of particulare Ministers, within the bounds of their iurisdiction. For

DECLARATION.

as it becomis his Maiestie, as *Eusebius* wrytis of *Constantinus* the great, to be ane bishop of Bishops, and vniuersall Bishop within his Realme, in sa far as his Maiestie sould appoint euery ane to discharge his dewtie: swa his Hienes can not, his countrey being large and great, take him to euerie Minister that fall offend, and transgresse aganis dewtie, or querrel with the haill number of the Ministrie: bot it behoueth his Maiestie to haue Bishops and owersears vnder him, that may be answerable for sic bounds, as the law and ordour of the countrey hes limitat and appointit vnto euerie ane of thame. And that they hauing acces to his Maiest. parliament and counsel may interceid for the rest of the brethren of the Ministrie, propone their greifs vnto his Hienes and estatis, and ressaue his Maiest. fauourable answer thairin. The quhilk forme dois preferue ane godly harmony, vnitie, concorde, and peax in the estate, and ane solide ordour in the kirk. As contrariwyse, the pretendit equalitie deuydis the samin, and vnder pretext of equalitie, makes some of the most crafty and subtil dealers to be aduancit and inrychit: and in pretending of paritie, to seik nathing bot their awin ambition, &c aduancement abone the rest of the simple sort. And notwithstanding that his Maiestie hes reestablishit the said estate, it is not his hienes will and intention, that the soirsaid bishop fall haue sic full power, as to do within his diocese quhat he pleasis. Fos as his Maiestie can not allow of ane populare confusion, quhairin, as the proverbe witnesis, *Nulla tyrannis equiparanda est tyrannidi multitudinis*, That is, No tyrannie can be comparit to the

DECLARATION.

tyrannie of ane multitude, hauing commandement and power in their hands: Sua vpoun the vther part, his Ma. will is, that the Bishops authoritie in ony graue mater, be limitat, & circumscriuit to the counsell of xiiii of the maist ancient, wise, and godly pastours of his diocese, selected furth of the haill synodall assemblie of the prouince: be quhais aduise, or at the least the maist part thair of, the graue and wechtie effairis of the kirk may be conducted and gouernit, to the glorie of God, and quyetnes of the realme. Forther, it is his Hienes will, & expres commandement, that thir bishops, or commissiounars, twyse in the zeir, to wit, ten dayes efter the Pasche tyme, & the sext of September, hald their synodall assemblies, in euery diocese, for the keping of gude ordour thairin. And gif ony be refractar or contemnar within their bounds, of the gude ordour of the kirk, they may be declarit vnto his Maiestie, and punishit, in exemple of vthers, according to their deseruings. Nather is it his Maiest. meaning or intentioun, that sic bishops or commissiounars, as fall be appointit, fall ressaue their only and full commissioun of his Maiestie, without admission ordinar, be sic as are appointed to that effect, in the kirk: bot hauing his Hienes nomination, presentatioun, and comendatioun, as lawfull and only parroun, they to be tryit, and examinid that their qualite is as sic, as they are able, and sufficient to discharge their cure and office. And gif it fall happen ony of the saidis bishops, or commissiounars, to be negligent in their office, or to be slanderous and offensive in their behauour, lyfe, and maners, in ony tyme comming

DECLARATION

It is not his Hienes will, that they fall be exempt from correction, notwithstanding of any privilege of his Hienes estate, counsell, or parliament, bot their labouris, trauellis, diligence, and behauour, to be tryit in the generall assemblie, not consisting of ane confusit multitude, as it was before, bot offic worshipfull personis, as is heirtofore prescruyt in his Hienes awne presence, or his Maiesteis deputeis to that effect. Last, his Maiestie geuis commissioun to the saids bishops, or cōmissioners at their visitations to consider, in quhat pairt of the cuntry the exercise, or interpretation of the Scripture, be conference of ane certane nōber of the Ministrie within that bounds, may be maist commodiously, anis in the xv dayes. For as his Maiestie inhibitis al vnlawful conuentionis, quhilk may ingender trouble and contention in the cuntry, swa his Maiestie is well affectit, to sic the Ministrie increas in knowlege and ynderstanding and be all meanes to fortific & aduance the samin. Quhairin his Hienes commandement is, that ane graue, wyse, and sage man, fall be appointit President, quha may haue the ouersicht of that bounds, & be answerable thairfore to the bishop his counsell and synode, and he to be respectit reasonable for his panes, at the modificatioun of stipendis: that all things may be ordourly done in the Kirk, peax, and quietnes maintein in the Realme, and we delyuerit from the appearand plagues, and the blessing of God continewit, to the comforte of our posteritie. And in the breane time his Hienes inhibitis and expressly contramands, vnder the panes contenit in his Maiesties

DECLARATION.

tyrannie of ane multitude, hauing commandement and power in their hands : Sua vpoun the vther part, his Ma. will is, that the Bishops authoritie in ony graue mater, be limitar, & circumscriuit to the counsell of xiii of the maist ancient, wise, and godly pastours of his diocese, selectit furth of the haill synodall assemblie of the province: be quhais aduise, or at the least the maist part thair of, the graue and wechtie effairis of the kirk may be conducted and gouernit, to the glorie of God, and quyetnes of the realme. Forther, it is his Hienes will, & expres commandement, that thir bishops, or commissioners, twyse in the zeir, to wit, ten dayes efter the Pasche tyme, & the sext of September, hald their synodall assemblies, in euery diocese, for the keping of gude ordour thairin. And gif ony be refractar or contemnar within their bounds, of the gude ordour of the kirk, they may be declarit vnto his Maiestie, and punishit, in exemple of ythers, according to their deseruings. Nather is it his Maiest. meaning or intentioun, that sic bishops or commissioners, as fall be appointit, fall ressaue their only and full commissioun of his Maiestie, without admission ordinar, be sic as are appointit to that effect, in the kirk: bot hauing his Hienes nomination, presentatioun, and commendatioun, as lawfull and only patron, they to be tryit, and examinat, that their qualite is as sic, as they are able, and sufficient to discharge their cure and office. And gif it fall happen ony of the saidis bishops, or commissioners, to be negligent in their office, or to be slanderous and offensiu in their behauiour, lyfe, and maners, in ony tyme comming

DECLARATION

it is not his Hienes will, that they fall be exempt from correction, notwithstanding of any privilege of his Hienes estate, counsell, or parliament, but their labouris, travellis, diligence, and behaviour, to be tryit in the generall assemblie, not consisting of any confusit multitude, as it was before, but of sic worshipfull personis, as is heirtofore prescruitt in his Hienes awne presence, or his Maiesteis deputeis to that effect. Last, his Maiestie geuis commissioun to the saids bishops, or commissioners at their visitations to consider, in quhat pairt of the countrey the exercise, or interpretation of the Scripture, be conference of any certane nōber of the Ministrie within that bounds, may be maist commodiously, and in the xv dayes. For as his Maiestie inhibitis all vnlawful conuentionis, quhilk may ingender trouble and contention in the countrey, swa his Maiestie is well affectit, to sic the Ministrie increas in knowlege and vnderstanding and be all meanes to fortifie & aduance the samin. Quhairin his Hienes commandement is, that any graue, wyle, and sage man, shall be appointit President, quha may haue the ouersicht of that bounds, & be answerable thairfore to the bishop his counsell and synode, and he to be respectit reasonable for his panes, at the modificatioun of stipendis: that all things may be ordourly done in the Kirk, peax, and quietnes maintainit in the Realme, and we deliuerit from the appearand plagues, and the blessing of God continewit, to the comforte of our posteritie. And in the meane time his Hienes inhibitis and expressly contramands, vnder the panes contentit in his Maiesties

DECLARATION

actis of Parliament, and all vther panes arbitral, at his Maiesteis sight and counsell, that na Minister tak vpon hand, to conuene them selues, for the foirsaid cause, without the appointment and ordour taken be the saids bishoppes or commissioners: quhairby his Hienes may be certenly informit, that the foirsaid Ministers conuenis not, to middle with ony ciuill maters, or effaris of estate, as was accustomed before, bot only to proffeit in the knowlege of the word, and to be comfortit and beane vther, in the administratioun of their spirituall office: quhilk his Hienes wishes thame faithfully to discharge, and thame to call to God, that his Maiestie may inane prosperous Regne inioy gude and lang lyfe, and continew and increse into the feare of the Almightye.

FINIS,

THE KINGIS MAIEST.

INTENTIONIS.

HIS Maiesties intention is, be the grace of God, to maintene the tiew and sincer professioun of the Gospell, and preiching thair of, within this Realme.

2 His Maiesteis intention is, to correct, & punishe sic as seditiously abuses the chyre of trueth, and factiously appeis, or rather bewrayes the text of the scripture, to the disquyeting of the estate, and disturbing of the common welth, or impayring of his Hienes and counsellis honour.

DECLARATION

3 His Maiesties intentioun is , gif ony questioun of Faith and doctrine arise , to conuocate the maist learnit , godly , wise , and experimentit pastours , That be conference of scriptures , the verity may be tryit , and all heresie , and shisme be that meanes repressit.

4 His Maiesties intentioun is , that for keeping of gude ordour in euerie Paroche , certane to be censures of manneris of the rest , be appointit at the visitatioun of the Bishop , or visitour , quha sall haue his Maiesties authoritie , and officeris of armes concurring for the punishment of vice.

5 His Maiesties intentioun is , to maintene the exercise of proph ecie , for the increas and continuing of knowlege amongis the Ministrie : In the quhilk , anewise and graue man selectit be the bishop or comissioner at the synodall assembleie , sall preside , and rander ane compt of the administratioun of that bounds quhair the exercise is haldin for the quhilk cause , some respect of leuing sall be had vnto him , quha sustenis that burding.

6 His Maiest. intention is , not to derogate , vnto the ordinarie iugement of maters of the Kirk , be the ordinarie Bishops , their counsells , and synodis : bot gif ony of tham do amisse , and abuse their calling , to tak ordour for correcting , amending and punishing their of.

7 His Maiesties intentioun is , not to hinder or stay ony Godly or solide ordour , groundit vpon the word of God , and ordour , of the primitiue kirk : bot that the Ministeris of the word middlethem selfis only with their aw in calling , and iuge not temerariouly of the estate.

DECLARATION

8 It is his Maiesties intetion, that the presbytereis, consisting of many Ministeris and Gentilmen at landwart or otherwayes, be na forder tolerate in this Realme: bot the exercise of iurisdiction of ma kirkis to be in the hands of the bishop or commissiounar, and thair counsalis and synodis.

9 It is his Maiesties intentioun, that the bishops or commissiouneris convene not ane generall assembleie out of the haill Realme, without his Maiesties knowledge and licence obtenit thairvnto: quhilk vpon supplication his Hienes will not deny: that ane vniforme ordour may be conferuit in the haill realme, and the bishops and their diligences there tryit and examinat, and the complaints of euerie particuler hard and discussit.

10 It is his Maiesties intentioun, to assist this assembleie his self, or be ane noble man of his counsale, his Hienes depute.

11 It is his Maiesties intentioun, that quhen ony parochin findeth necessitie of ane fast, they intimie the occasioun to the bishop or commissiouner their counsale, that they may vnderstand that the cause is lawfull, as likewise the bishop of the diocese finding lawfull occasioun, may within the same with his counsale prescriue ane publike humiliatioun.

12 It is his Maiesties intentioun, that ane generall fast throughout the haill realme sall not be proclamit bot be his Maiesties commandement, or be that generall counsale, quhairin his Maiestie or his Hienes depute is present.

DECLARATION.

13 It is his Hienes intention, that the bishops in the Realme in euerie diocese with their counsaile, preside in to the Ecclesiasticall government, bot as said is, with ane counsaile, that baith tyrannie and confusion may be evitit in the kirk.

14 It is his Hienes intention, that Commissioneris be directit vniuersallie throughout the haill realme to establish ane godly ordour, and that his Maiesties commissioneris tak ordour presently for the translation of sic Ministeris, quhais trauels they esteeme may mair conveniently and proffitablie serue in ane vther place.

FINIS.